

305. Slavery in France. When the Armagnacs captured two men, in 1445, who could not pay ransom, they threatened to sell them to the Spanish Jews.¹ Bodin² admits that it is better to hold captives as slaves than to kill them, but his argument is all against slavery. He mentions cases in which it had been decided, apparently on the ground of the dictum of Philippe le Bel, that slaves who set foot in France became free.

306. Slavery in Islam. Islam is more favorable to the emancipation of slaves than Christianity is, as the Visigothic bishops understood it. Mohammed set free his own slaves and ordered that all slaves should have the right to redeem themselves. He taught that it is a good work to emancipate a slave, which will offset many sins.³ In his last sermon he said : " Know that every Moslem is the brother of every other Moslem. Ye are all a fraternity; all equal." ⁴ The law recognizes only two ways in which a human being may become a slave, — (i) by birth, (2) by war. A debtor cannot become a slave, and parents in distress cannot sell their children. Slaves cannot be so sold that a mother and her child under seven years of age are separated. Any slave woman may be made a concubine, but may not be married. Children of slave women are legitimate and free. A woman who has borne her master a child becomes free at the master's death, and may not be sold or pawned by him while he lives. Slaves are in many respects inferior to free persons as to rights and powers. They have no right of property against their owners. They are under milder criminal law than their owners. All this is to be understood of slaves who are Moslems.⁶ The Koran often inculcates kindness to slaves.⁶ Slaves are goods given to

the free by the grace of God.* Mohammedans
would consider
the abolition of slavery a triumph of Christianity
over Islam.⁷
An unbelieving slave has no guarantees at all
against the will
of his owner. In the eighth century the serfs in
the Asturias
rose *en masse* against their Mohammedan lords,
and we are told

¹ Raumer, *Hist. Taschenbuch*, 2 ser., III, in.

² *Rcpub.*, Book I, Chap. V.

⁸ Dozy, *Musulm. cTEspagn* ^ II, 43; *Koran*, IV, 94; V, 91;
LVIII, 4.

⁴ Hauri, *Islam*, 84.

⁶ Suras II, IV,

XXIV.

⁵ Juynboll, *Moham. Wet.*) 231.
155.

⁷ Hauri, *Islam*,